CONSTANTINOS SIMONIDIS IN THE GENNADIUS LIBRARY

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Constantinos Simonidis (1820?–1890?) is well known as the skilful 19th-century forger of several Greek manuscripts on papyrus and parchment. He has recently become a topic of debate, since his ingenious hand has been seen as the most plausible candidate for the forging of the so-called "Artemidorus Papyrus."[1] But Simonidis was also the author of a certain number of publications. He wrote in different languages and published in different countries, or at least circulated, a variety of pamphlets and booklets on several subjects. He also provided a list of his own writings which is richer than the extant publications.[2] These "books" — we will use this term for the sake of convenience — claim to contain original or/and reliable material, but in fact they adroitly mix fact and imagination, genuine ancient texts and fabrications, research by others, and pure fiction (though some were credited with containing authentic scholarship and reviewed as such in journals and newspapers). They are also disconcerting on account of the game of identities that the author plays. Because of their technical features and contents, they are puzzling from a bibliographic point of view, too. Readers can get a sense of all this by scrolling down the list below. Nevertheless, Simonidis' books were sufficiently weird and scarce to appeal to a book collector like Joannes Gennadius (1844–1932).

The collection of books by Simonidis that is in the Gennadius Library today was first brought to the attention of the scholarly world in 1993 by a French classicist, the distinguished epigraphist Olivier Masson (1922–1997), who had come upon Simonidis accidentally while he was studying forged Greek inscriptions. The article that Masson wrote for *The Griffon* on that occasion was entitled, significantly, "Constantin

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* This paper is the revised version of a presentation made at the Gennadius Library on October 23, 2010, as a Cotsen Traveling Fellow. I would like to thank the ASCSA and its Director, Prof. Jack Davis, for granting me the opportunity to spend research time in the Gennadius Library. I am also very grateful to the Gennadius Library's Acting Director, Dr. Irini Solomonidi, and to all the staff for their kind help and support, as well as to the Director, Dr. Maria Georgopoulou, for inviting me to contribute a paper to this issue of *The New Griffon*.

1. See most recently Canfora 2008 and 2010, where a rich bibliography relevant to Simonidis can be found. Greek sources connected with Symi, Simonidis' birthplace, and with the Greek community of Alexandria in Egypt, where Simonidis is supposed to have spent the very last part of his life, offer much useful information, e. g., Chaviaras 1889; Firippidis 1931; Chatzifotis 1964 (one of the many contributions of this scholar to the biography of Simonidis).

2. Simonidis 1864, on the verso of the "Contents" page (leaf A). Cf. Stewart 1859, 24–25; Chaviaras 1889, 582–583; Elliott 1982, 170–172.

Simonidis et Jean Gennadius: Le Faussaire et le Bibliophile."[3] As we shall see, the interest of the "bibliophile" in the books and pamphlets of the "forger" was indeed a strong and a lifelong one. And this is the main reason why the Gennadius Library houses to date the largest collection of "Simonideia" in the world, as far as is known.[4]

It may therefore be worth trying to describe this collection and to outline its history, making clear that much information has been obtained from the typewritten Catalogues which Joannes Gennadius himself made of his own library, which have proved to be a valuable source of documentation.[5]

The Gennadius Library preserves today 29 items corresponding to 19 titles, including several duplicates.[6] I will list them by title (omitting the mottos on the title-page), in ascending current call number order, together with brief notes. Some of the items from Gennadius' personal library are accompanied by the shelf-mark (GC) that Gennadius assigned to them in Vol. 3 Part 2 of his Catalogue (pp. 65–71: "J.– Appendix. The publications of Constantine Simonides the Notorious forger of ancient Greek MSS."). The same call number for different items means that they were bound in the same volume or purchased by Gennadius already bound together.

A LIST OF SIMONIDIS' WORKS IN THE GENNADIUS LIBRARY

I) BB 1226.1

> *Ἡ πρὸς τοὺς ἐξ Ἑβραίων πιστοὺς Ἐπιστολὴ τοῦ Ἀποστολικοῦ πατρὸς Βαρνάβα ἥ περ ἀνακαλυφθεῖσα ἐν Ἄθωνι τῷ ,αωλζ' ὁλόκληρος ὑπὸ Κ. Σιμωνίδου διδάκτορος τῆς φιλοσοφίας*. Ἐκδίδεται τανῦν ἐπὶ τῇ βάσει ἑπτὰ ἀρχαίων χειρογράφων δαπάνῃ καὶ ἐπιμελείᾳ Γ. Δ. Ῥοδοκανάκῃ. Ἐν Σμύρνῃ ,αωμγ' [1843].

In Greek. This document is a couple of newspaper pages from the appendix of a journal published in Smyrna, the *Ἀστὴρ τῆς Ἀνατολῆς* (*Star of the East*), no. 26, August 1, 1843 (pp. 425–426). The article actually contains the first part of Simonidis' rare work bearing this title, which the Gennadius Library does not hold.[7] It concerns one

3. Masson 1993a. During the same years, Masson found himself dealing with Simonidis in an entire series of papers: Masson 1993b, 1994; Masson and Fournet 1992.

4. Other collections of considerable extent are in the British Library (London), the Bodleian Library (Oxford), and the libraries of Harvard University (Cambridge, Mass.). In Greece, books by Simonidis are kept in the University Library of Crete (4 items), the University Library of Thessaloniki (5 items), the Korais Library of Chios (1 item), the Korgialenios Library of Cephalonia (1 item), and the Municipal Center for Historical Research and Documentation of Volos (1 item). In Athens, a few copies of Simonidis' works can also be found in the National Library, the University Library, the Library of Parliament, the Library of the Academy of Athens, the Library of the Benaki Museum, and the Library of the German Archaeological Institute. A census of the extant copies all over the world is currently being carried out.

5. These catalogues are in the Gennadius Library as well (call no. BB 768).

6. The Library also holds a series of items concerning Simonidis which likewise come from Gennadius' private collection: Lykurgos 1856a, 1856b; Stewart 1859; *Report* 1859.

7. A copy of this pamphlet, which formerly belonged to Nikolaos Politis, survives in the Central Library of the Aristotle University of Thessaloniki (call no. BS2900.B2G8 1843).

of the apocryphal texts of the New Testament, the so-called *Letter of Barnabas*, of which Simonidis pretended that he had found a more correct text.

2) BB 1226.2

Συμαΐς ἢ Ἱστορία τῆς ἐν Σύμῃ Ἀπολλωνιάδος Σχολῆς ἰδίως δὲ τῆς ἁγιογραφικῆς καθέδρας καὶ πρόδρομος τῶν ἀνεκδότων Ἑλληνικῶν χειρογράφων. Ἄρχεται δὲ ἡ Ἱστορία αὕτη τῷ τριακοστῷ ἑβδομηκοστῷ ἑβδόμῳ ἔτει μ. Χ. ἀφ᾽ ἧς ἐποχῆς ἵδρυται ἡ Σχολὴ καὶ λήγει τῷ χιλιοοστῷ ἑκατοστῷ τεσσαρακοστῷ ὀγδόῳ μ. Χ. ὅτε καὶ κατεστράφη ὑπὸ τῶν Σταυροφόρων. Συγγραφεῖσα μὲν ὑπὸ Μελετίου ἱερομονάχου τοῦ ἐκ Χίου, τῷ ,ασλς' μ. Χ. Ἐκδοθεῖσα δὲ τὸ πρῶτον ὑπὸ Κωνσταντίνου Σιμωνίδου ἀπαραλλάκτως μετὰ σημειώσεων καὶ προλεγομένων. Δαπάνῃ τῶν καθότι τυπογράφων. Ἀθήνησι, τύποις Καραμπίνη καὶ Βάφα. (Παρὰ τῷ ὁδῷ Ἀδριανοῦ) 1849.

In Greek. This copy is a gift of Damianos Kyriazis (the date of accession is recorded on the first page: "June 1953 Kyriazis 10217"). The *Συμαΐς* (*Symais*) is a history of the great men of Simonidis' native island, Symi. The history, which looks as if it were written by a monk of Chios in the 13th century, while Simonidis features only as editor, was exposed as a forgery by Alexander Rangavis in *Pandora* 2 (1851), pp. 595–601.

3) BB 1226.3 [GC 5371]

Ὀρθοδόξων Ἑλλήνων θεολογικαὶ γραφαὶ τέσσαρες. Α'. Νικολάου ἐπισκόπου Μεθώνης λόγος πρὸς τοὺς Λατίνους περὶ τοῦ ἁγίου Πνεύματος ὅτι ἐκ τοῦ Πατρὸς οὐ μὴν καὶ ἐκ τοῦ Υἱοῦ ἐκπορεύεται. Β'. Γενναδίου τοῦ Σχολαρίου ἀρχιεπισκόπου Κωνσταντινουπόλεως καὶ οἰκουμενικοῦ Πατριάρχου τὸ περὶ ἐκπορεύσεως τοῦ Παναγίου Πνεύματος ἐπιστολιμαῖον πρῶτον βιβλίον. Γ'. Τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Γρηγορίου ἀρχιεπισκόπου Θεσσαλονίκης τοῦ Παλαμᾶ ὁμιλία περὶ πίστεως ἐν ᾗ καὶ τῆς κατ᾽ εὐσέβειαν ὁμολογίας ἔκθεσις. Δ'. Τοῦ ἐν θεολόγοις καὶ ἰατροῖς κλεινοτάτου Γεωργίου Κορεσσίου τοῦ ἐκ Χίου Συντομία τῶν Ἰταλικῶν ἁμαρτημάτων τοῦ ἀριθμοῦ. [...] Πρῶτον ἤδη τὰ πάντα ἐν Λονδίνῳ ὑπὸ Σιμωνίδου, διδάκτορος τῆς φιλοσοφίας, ἐκδιδόμενα ἅμα τῇ τοῦ Νικολάου Μεθώνης εἰκόνι καὶ ἓξ πίναξιν ἐπιγραφῶν ἀρχαίων καὶ σημειώσεσιν ἱστορικαῖς. London. Published by David Nutt, 270, Strand. 1859.

In Greek. This copy bears the *ex libris* of Joannes Gennadius and a handwritten dedication by Simonidis on the title page: Βασιλειάδῃ πρεσβυτέρῳ Κ. Σιμωνίδης φιλίας καὶ ἀγάπης μνείας ἕνεκα. τῇ 8/20 Ἰουνίου 1862. Here again, Simonidis features only as editor. The book brings together four theological treatises by Nicholas of Methone (12th century), Georgios Gennadios Scholarios (15th century), Gregory Palamas (14th century), and Georgios Coressios (17th century, reader of Greek at the University of Pisa and opponent of Galileo Galilei). Nicholas of Methone's *On the Holy Spirit* also circulated separately (London 1858, see Gennadius' note below). In addition,

Simonidis published letters by scholars and other texts concerning the *Shepherd of Hermas*, another of his favorite New Testament apocrypha.

4) BB 1226.4 [GC 5376]

> *Archaeologische Abhandlungen*. I. *Ueber die Echtheit des Uranius*, Von Constantinos Simonides. München, 1856. Druck von Carl Robert Schurich.

In German. This copy is bound in a volume containing seven items by and concerning Simonidis that bears the bookplate of Gennadius. The front endpaper of this pamphlet has a handwritten note by Gennadius: "Extremely rare." It is the first issue in a series of which no further numbers were published. The treatise concerns the palimpsest manuscript of an unknown ancient historian named Uranius that Simonidis had forged and succeeded in selling to the King of Prussia in 1855 after deceiving some of the best German philologists of the time. A sample edition was even published by the Clarendon Press of Oxford, but the copies were called in as soon as the fraud was exposed. Several copies slipped through the net, however, though Gennadius never got his hands on any of them; the Library today has no copy of the work. Simonidis persisted in defending the authenticity of his fabrication.

5) BB 1226.4 [GC 5372]

> *Ἐγκώμιον Κωνσταντίνου Ἀκροπολίτου καὶ Μεγάλου Λογοθέτου εἰς τὸν ἅγιον καὶ θεόστεπτον βασιλέα Κωνσταντῖνον τὸν Μέγαν καὶ ἰσαπόστολον. Ἐκδοθὲν πρῶτον ἤδη ὡς ἔχει ἐν χειρογράφοις ὑπὸ Κωνσταντίνου Σιμωνίδου ὁ καὶ τοῖς ἐθελοκακοῦσι τῷ ἐκδότῃ ὁ αὐτὸς ἀνατίθησιν*. Εὑρίσκεται ἐν Λονδίνῳ ἐν τοῖς βιβλιοπωλείοις τῶν Κ. Κ. Λογγμάνου, Βράουνος, Γρῆν καὶ Λογγμάνου, ΑΩΝΓ'. *The Panegyric of that Holy, Apostolic, and Heaven-crowned King, Constantine The Great, composed by his Head Logothetes Constantine Acropoliti, faithfully copied from the MSS., and now for the first time published, by Constantine Simonides, who dedicates the work to those who bear the editor no good will*. London: Longman, Brown, Green, and Longmans. 1853

In Greek. This copy is bound together in the same volume as the previous item. It contains the edition of a work of the 13th–14th-century hagiographer Constantinos Akropolitis; cf. D. M. Nicol, *Dumbarton Oaks Papers* 19 (1965), pp. 249–256. Simonidis claimed to have published a more reliable text.

6) BB 1226.4 [GC 5373]

> *Ἐπιστολιμαία περὶ ἱερογλυφικῶν γραμμάτων διατριβὴ παρὰ Κ. Σιμωνίδου διδάκτορος τῆς φιλοσοφίας κ.τ.λ. κ.τ.λ. κ.τ.λ. ὃς καὶ τῷ κυρίῳ Κωι. Ἰωσήππῳ Μαϋέρῳ ἀνδρὶ παιδείᾳ κεκωσμημένῳ παντοίᾳ καὶ μέλει διαφόρων ἑταιριῶν κ.τ.λ. κ.τ.λ. κ.τ.λ. εἰς φιλίας ἀϊδίου τεκμήριον ἀνατίθησιν*. Εὑρίσκεται ἐν μὲν τῷ Λονδίνῳ παρὰ τῷ

κυρίῳ Δαυΐδ Νουττίῳ, 270, Στράνδ, ἐν δὲ τῇ Λιβερπούλῃ παρὰ τῷ κυρίῳ Α. Χολδενίῳ. ΑΩΞ. *A Brief dissertation on hieroglyphic letters by Constantine Simonides, Ph. D. etc. etc. etc.* London: David Nutt, 270, Strand. Liverpool: A. Holden. 1860.

In Greek and English. It is bound in the same volume as the previous item. The text is a bilingual treatise with continuous pagination. This copy bears a handwritten dedication by Simonidis: "To the Editor of the Times with the Author's Compliments." The editor of the *Times* around 1860 was John Thaddeus Delane (1817–1879), whose library was sold at London in February 1899. This item, like the two following nos., concerns another of Simonidis' major interests, Egypt and its hieroglyphs.

7) BB 1226.5 [GC 5379]

Memnon. Archäeologische Monatsschrift, redigirt von Const. Simonides aus Stagira, Dr. philos. etc. etc. Erster Jahrgang. 1. Band. 1. und 2. Heft für Januar und Februar. München 1857. Commission-Debit von Lampart & Comp. in Augsburg. *Μέμνων. Σύγγραμμα ἀρχαιολογικὸν κατὰ μήνα ἐκδιδόμενον ὑπὸ τοῦ συγγράφοντος αὐτὸ Κ. Σιμωνίδου τοῦ Σταγειρίτου διδάκτορος τῆς φιλοσοφίας κ.τ.λ. κ.τ.λ. κ.τ.λ.Ἔτος Α'. Τόμος πρῶτος φυλλάδια δύω κατὰ μήνα Ἰαννουάριον καὶ Φεβρουάριον. Πρῶτον καὶ δεύτερον.* Ἐν Μονάχῳ. ΑΩΝΖ'.

In Greek and German. This copy bears the *ex libris* of Joannes and Anthi Gennadius. It consists of the first three issues of a bilingual monthly journal written entirely by Simonidis, of which nothing further was published.

8) BB 1226.6 [GC 5382]

Concerning Horus of Nilopolis, the hierogrammatist of his native place, son of Ammouthis and Thessais. With notices of his works. By Constantine Simonides, Ph. D. etc. etc. etc. London: Trübner & Co., No. 60 Paternoster Row. 1863.

In English. This same volume, which bears the bookplate of Joannes Gennadius, also contains the next item (no. 9.) The book is entirely based on documents and details invented by Simonidis, starting with the author's very name, Horus, which according to Simonidis was the real name of Horapollo, the Greek writer who studied hieroglyphic writing in antiquity.

9) BB 1226.6 [GC 5383]

The Periplus of Hannon, King of the Karchedonians, concerning the Lybian parts of the Earth beyond the Pillars of Herakles, which he dedicated to Kronos, the greatest God, and to all the Gods dwelling with him. London: Trübner & Co., No. 60, Paternoster Row. 1864.

In English. This work is bound in the same volume as the previous item. It contains

the edited text and commentary along with the lithographed facsimile of a papyrus that Simonidis forged using Hanno's *Periplus*, a work actually handed down to us through the medieval manuscript tradition, as his basis.

I0) BB I226.68 and BB I226.68 copy 2

> *Αὐτόγραφα τοῦ διδάκτορος καὶ ἱππότου Κωνσταντίνου Λ. Φ. Σιμωνίδου ἐξαχθέντα ἐξ ἐπιστολῶν καὶ ἑτέρων αὐτοῦ ἐγγράφων, καὶ περιέχοντα ποικίλην ἀρχαιολογικὴν ὕλην λίαν σπουδαίαν, ἅπερ καὶ ἐκδίδονται αὐτογραφίᾳ ὑπὸ Καλλινίκου Ἱερομονάχου τοῦ Θεσσαλονικέως τῇ ἀδείᾳ τοῦ συγγραφέως καὶ Κωνσταντίῳ τῷ Α' πρώην Κωνσταντινουπόλεως πατριάρχῃ ἀνδρὶ σοφῷ λίαν καὶ παντοίᾳ ἀρετῇ κεκοσμημένῳ εἰς εὐγνωμοσύνης ἀϊδίου τεκμήριον πανευλαβῶς καθιεροῦνται ὑπὸ τοῦ ἐκδότου καὶ ταπεινοῦ αὐτοῦ θεράποντος. Ἔκδοσις πρώτη.* Ἐν Μόσχᾳ. Ἔτει σωτηρίῳ ,αωνγ'. Μηνὸς Αὐγούστου η'. [I853]

In Greek. Nos. I0–I6 contain the weirdest of Simonidis' products. Consisting of lithographed handwritten leaves in Greek, all assigned to the pen of one of Simonidis' aliases, the monk Kallinikos of Thessaloniki, they contain several texts that we also find in his printed pamphlets, plus other short writings and letters on his favorite subjects: Egypt and hieroglyphs, the *Shepherd of Hermas*, ancient Greek inscriptions, papyri, theological and historical texts, and so on. All are dated Moscow I853 or, in the second edition, Odessa I854, but the actual place of "publication" is disputable.

The call numbers BB I226.68 and BBI226.68 copy 2 were assigned to two volumes containing the same four lithographed pamphlets (see also nos. II–I3) and bearing the following title engraved on the spine: Κ. ΣΙΜΩΝΙΔΟΥ / ΑΡΧΑΙΟΛΟΓΙΚΑΙ / ΕΠΙΣΤΟΛΑΙ / Α'. Β'. Γ'. Δ'. / ΕΚΔΟΣΙΣ / ΜΟΣΧΑΣ / Α'. / ,ΑΩΝΓ'. Some of the pages of the Αὐτόγραφα in the copy BB I226.68 are out of order: I–2, 3–4, 9–I0, II–I2, 7–8, 5–6, I3–I4, I5–I6.

II) BB I226.68, BB I226.68 copy 2, and BB I226.69

> *Ἤθη καὶ ἔθιμα τῶν ἀρχαίων Αἰγυπτίων ἐξαχθέντα μὲν ἐξ ἱερογλυφικῶν μνημείων καὶ κυρίως ἐκ τοῦ ἀγάλματος τοῦ Ἀρχιερέως τῶν Διοσπολιτῶν Ψαμμεχούθωνος ὑπὸ τοῦ διδάκτορος τῆς φιλοσοφίας καὶ ἱππότου Κωνσταντίνου Σιμωνίδου, καὶ πρὸς τὸν αὐτοῦ προστάτην Ἀλέξανδρον Σκαρλάτου Στούρτζαν, τὸν μυστικὸν σύμβολον τοῦ τε ἀοιδίμου αὐτοκράτορος πασῶν τῶν Ῥωσσιῶν Ἀλεξάνδρου τοῦ πρώτου, καὶ Νικολάου τοῦ πρώτου γραφέντα καὶ σταλέντα, ἐκδοθέντα δὲ πανομοιοτύπως ταῦτα τε καὶ ἄλλα σὺν τούτοις τοῦ αὐτοῦ ἀνδρὸς φιλολογικὰ ἔργα λίαν σπουδαῖα ὑπὸ Καλλινίκου Ἱερομονάχου τοῦ Θεσσαλονικέως, καὶ ἀνατεθέντα τῷ αὐτῷ τοῦ συγγραφέως προστάτῃ Ἀλεξάνδρῳ Στούρτζᾳ τῷ κλεινοτάτῳ καὶ πάσης Ἑλλάδος εὐεργέτῃ καὶ μουσῶν μουσηγέτῃ εὐγνωμοσύνης ἕνεκα.* Ἐν Μόσχᾳ. Ἔτει σωτηρίῳ ,αωνγ'. Μηνὸς Αὐγούστου ΙΑ. [I853]

In Greek. 16 leaves. Title page + subsequent pages numbered from α′ to ι′, followed by five unnumbered pages containing text.

Call no. BB 1226.69 was assigned to a collection of five lithographed pamphlets bound together; see also nos. 12–15 (cf.n. 26 below).

12) BB 1226.68, BB 1226.68 copy 2, and BB 1226.69

Σπουδαῖον ὑπόμνημα περί τε τῶν ἓξ καὶ ὀγδοήκοντα ἀπογράφων τῶν Ποιμενικῶν γραφῶν τοῦ ἀποστολικοῦ Πατρὸς Ἑρμᾶ, υἱοῦ Ἀσυγκρίτου τοῦ Λαοδικέως, καὶ περὶ τῶν μονῶν ἐν αἷς ὑπῆρχον ἀποτεθησαυρισμένα. Συντεθὲν παρὰ Κωνσταντίνου Σιμωνίδου τοῦ διδάκτορος καὶ ἱππότου, καὶ ἀποσταλὲν τῷ Παναγιωτάτῳ καὶ Σοφωτάτῳ Πατριάρχῃ Κωνσταντίῳ τῷ Πρώτῳ, ᾧ καὶ καθιεροῦται ὑπὸ τοῦ πρώτου αὐτοῦ ἐκδότου Καλλινίκου Ἱερομονάχου τοῦ Θεσσαλονικέως, ἅμα δ᾽ αὐτῷ καὶ πάντα τὰ λοιπὰ, τὰ συνεχόμενα σεβασμοῦ ἕνεκα. Ἐν Μόσχᾳ τῇ κ̄ζ̄ τοῦ μηνὸς Αὐγούστου τοῦ ἔτους ΑΩΝΓ′. [1853]

In Greek. Title page + 22 numbered pages.
BB 1226.68 copy 2: this copy is incomplete, as pp. 20–21 are missing.

13) BB 1226.68, BB 1226.68 copy 2, and BB 1226.69

Κωνστίνου (sic) Σιμωνίδου διδάκτορος καὶ ἱππότου Μεταγραφαὶ αὐτόγραφοι, ἐκδοθεῖσαι ἐν Μόσχᾳ λιθογραφίᾳ τῷ ,αωνγ′ ἔτει ὑπὸ Καλλινίκου Ἱερομονάχου τοῦ Θεσσαλονικέως καὶ καθιερωθεῖσαι τῇ ἱερᾷ σκιᾷ τοῦ ἀοιδίμου Βενεδίκτου τοῦ Συναίου τοῦ παιδείᾳ καὶ ἀρετῇ κεκοσμημένου παντοίᾳ [1853]

In Greek. Title page + pages numbered from α′ to ιβ′.
BB 1226.68: this copy is incomplete, as pp. ιγ′–ιε′ are missing.

14) BB 1226.69

Κ. Σιμωνίδου τοῦ διδάκτορος καὶ ἱππότου Σύμμιγα (sic). Ἐκδοθέντα ὑπὸ Καλλινίκου Ἱερομονάχου τοῦ Θεσσαλονικέως, καὶ ἀνατεθέντα τῷ φιλτάτῳ αὐτοῦ Σίμωνι, τῷ τοῦ συγγραφέως φιλοστόργῳ πατρὶ, ἀνδρὶ καλῷ κἀγαθῷ καὶ τῆς πατρίδος κοινῷ εὐεργέτῃ. Ἐν Μόσχᾳ. Μηνὶ Σεπτεμβρίῳ, ἐν ἔτει ΑΩΝΓ′. [1853]

In Greek. At the end this copy includes three unnumbered pages which can also be found in *Ἤθη καὶ ἔθιμα κτλ.*

15) BB 1226.69

Αὐτόγραφα τοῦ διδάκτορος καὶ ἱππότου Κ. Λ. Φ. Σιμωνίδου ἐξαχθέντα ἐξ ἐπιστολῶν καὶ ἑτέρων αὐτοῦ ἐγγράφων, καὶ περιέχοντα ποικίλην ἀρχαιολογικὴν καὶ ἱστορικὴν ὕλην λίαν σπουδαίαν, ἅπερ καὶ ἐκδίδονται αὐτογραφίᾳ ὑπὸ Καλλινίκου Ἱερομονάχου τοῦ Θεσσαλονικέως τῇ ἀδείᾳ τοῦ συγγραφέως καὶ Κωνσταντίῳ τῷ Α′. πρώην Κων-

σταντινουπόλεως πατριάρχῃ, ἀνδρὶ σοφῷ λίαν καὶ παντοίᾳ ἀρετῇ κεκοσμημένῳ, εἰς εὐγνωμοσύνης ἀϊδίου τεκμήριον πανευλαβῶς καθιεροῦται ὑπὸ τοῦ ἐκδότου καὶ ταπεινοῦ αὐτοῦ θεράποντος. Ἔκδοσις δευτέρα. Ἐν Ὀδησσῷ. Τῷ ΑΩΝΔ′. Ἰαννουαρίου α′. [1854]

In Greek. A pretend second edition of the work listed at no. 10; it differs from the first edition only in regard to the title page.

16) BB 1226.7, BB 1226.7 copy 2 [GC 5384], BB 1226.7 copy 3, and BB 1226.7 copy 4

Κ. Σιμωνίδου τοῦ διδάκτορος καὶ ἱππότου Σύμμιγα (sic). Ἐκδοθέντα ὑπὸ Καλλινίκου Ἱερομονάχου τοῦ Θεσσαλονικέως, καὶ ἀνατεθέντα τῷ φιλτάτῳ αὐτοῦ Σίμωνι, τῷ τοῦ συγγραφέως φιλοστόργῳ πατρὶ, ἀνδρὶ καλῷ κἀγαθῷ καὶ τῆς πατρίδος κοινῷ εὐεργέτῃ. Ἔκδοσις δευτέρα ἐπηυξημένη. Ἐν Ὀδησσῷ. Ἐκ τῆς λιθογραφίας Βράουονος. Ἐν ἔτει ΑΩΝΔ′. Μηνὸς Ἰαννουαρίου εἰκοστῇ πρώτῃ. [1854]

In Greek. A pretend second edition of what is listed at no. 14. It differs from the first edition by the addition of five pages at the beginning (numbered from α′ to ε′) and four pages at the end (κε′–κη′). The three unnumbered pages which can be found at the end of the first edition are missing in all these copies.

BB 1226.7: this copy bears a handwritten dedication by Simonidis to the National Library of Greece (τῇ τῶν Ἑλλήνων Ἐθνικῇ Βιβλιοθήκῃ. Σιμωνίδης).

17) BB 1226.8q [GC 5380]

Fac-similes of certain portions of the Gospel of St. Matthew, and of the Epistles of Ss. James & Jude, written on papyrus in the first century, and preserved in the Egyptian Museum of Joseph Mayer, Esq. Liverpool. With a portrait of St. Matthew, from a fresco painting at Mount Athos. Edited and illustrated with notes and historical and literary prolegomena, containing confirmatory fac-similes of the same portions of Holy Scripture from papyri and parchment MSS. in the monasteries of Mount Athos, of St. Catherine on Mount Sinai, of St. Sabba in Palestine, and other sources. By Constantine Simonides, Ph. D. Hon. Member of the Historic Society of Lancashire and Cheshire, &c. &c. &c. London: Trübner & Co., No. 60 Paternoster Row. ,ΑΩΞΑ′ = 1861 = MDCCCXLI.

In English. It bears the *ex libris* of Gennadius. A clipping from a sale catalogue is pasted on the second endpaper. A leaf containing what looks like experiments with a pigment is pasted on the fourth endpaper. Handwritten dedication on the title page: Τῷ καθηγητῇ Γούνσωνι Κ. Σιμωνίδης φιλίας ἕνεκα τῇ κβ̄/δ̄ ὀκτ. ,αωξβ′ [September 22/October 4, 1862]. The dedicatee might be William Mandell Gunson (1822–1881), Fellow of Christ's College, Cambridge. The book deals with New Testament papyri from the collection of Joseph Mayer. The pretend originals are reproduced in lithographs.

18) BB 1226.9q [GC 5381]

Λείψανα ἱστορικά. Α'. Ὁ Θηβαικὸς κώδηξ διαλαμβάνων περὶ τῶν τῆς Λυβικῆς Καρχηδόνος εἴκοσι καὶ δύο πρώτων δυναστῶν. Ἔστι δὲ γεγραμμένος ἐφ᾽ ἑνὸς τεμαχίου αἰγυπτιακοῦ παπύρου Ασαχαμ (εὐφύλλου τουτέστι) καλουμένου αἰγυπτιστί. Β'. Ἀνδροσθένους Διοδώρου τοῦ Θασίου μικρὸν λείψανον ἐκ τῆς τρίτης βίβλου τῶν Οἰκιστικῶν γεγραμμένον ἐπὶ παπύρου αἰγυπτιακοῦ Μαραβα καλουμένου τουτέστιν σκληροῦ ἐν ᾧ καὶ μικρὸν χωρίον ἐκ τῶν παντοδαπῶν ἀναγνωσμάτων Διοτίμου μεταγενοῦς τοῦ Ἀδραμυττηνοῦ. Γ'. Ἱστορικὰ τεμάχια ἀνεπίγραφα γεγραμμένα καὶ ταῦτα ἐπὶ παπύρου Γουμα Εγχουιρα καλουμένου αἰγυπτιστί τὰ πρωτότυπα δὲ τούτων σώζονται πάντα ἐν τῷ τῆς Λιβερπούλης αἰγυπτιακῷ Μουσίῳ. Ἐν αὐτῷ γὰρ καὶ ἀνεκαλύφθησαν ὑπὸ Κωνσταντίνου Σιμωνίδου διδάκτορος τῆς φιλοσοφίας κ.τ.λ. κ.τ.λ. κ.τ.λ. ὑφ᾽ οὗ καὶ πρῶτον ἤδη ἐκδίδονται καὶ ἀνατίθενται τῷ ἱππότῃ καὶ προξένῳ τοῦ βασιλείου τῶν Ἑλλήνων κυρίῳ κυρίῳ Σταματίῳ Ν. Φραγκοπούλῳ ἀνδρὶ καλῷ καὶ ἀγαθῷ καὶ λίαν ἀγαθοέργῳ εὐγνωμοσύνης ἕνεκα. ΑΩΞΔ'. [Liverpool 1864]

In Greek. It bears the e*x libris* of Gennadius. It deals with papyri of ancient Greek historians from the collection of Joseph Mayer. The pretend originals are reproduced in lithographs.

19) T 2253

"Τὰ ὄργια."

In Greek. A newspaper article written by Simonidis for the *Aἰὼν* (*The Age*), 16/28 July, 1847, while he was in Athens. It is connected with the smear campaign against the American evangelical missionary Jonas King, in which Simonidis played an active role.

All the items in the preceding list come from Gennadius' personal library, except nos. 1 (BB 1226.1), 2 (BB 1226.2), and 19 (T 2253). Nos. 1 and 19 were placed in the Gennadius Library afterwards, whereas no. 2 comes from the donation of Damianos Kyriazis (d. 1948). As we understand from the note in Gennadius' typewritten Catalogue reproduced below, this item in fact replaced another copy of the *Symais* that did come from Gennadius' personal collection. The latter was recorded as missing from the Gennadius Library in the inventory of 1973, together with two other items with which it was bound,[8] a small seven-page booklet containing an announcement for the publication of a hagiographic manuscript (something that so far I have not come across in any other library[9]), and a copy of the so-called *Kefalleniakà*, a fake

8. According to the former shelf-marks attributed by Gennadius, they were GC 5368–5370. I owe this information to the kindness of Gabriella Vasdeki, the Library's Secretary.

9. Actually, another copy was in the possession of Spyridion Lampros (it bore a dedication by Simonidis to Lampros' father), cf. «Νέος Ἑλληνομνήμων» 17 (1923) 40.

history of Kefalonia ascribed to the ancient historian Eulyros, who remains only a name, as no work of his actually survives.[10] The loss of the *Kefalleniakà* is particularly regrettable, since we also understand from Gennadius' note that the book bore Simonidis' handwritten dedication to Gennadius' father, Georgios (1786–1854).[11] This suggests that Simonidis' name was probably familiar to Gennadius from the time he was still living at his family's home.

The remaining items are the result of the joining of two different sets of books. The first set includes books by Simonidis that Gennadius had put together before 1923, which is the date when the latter's typewritten Catalogue of Greek Classics was completed. The books in this group were purchased at different sales of private libraries or from booksellers' catalogues and have been in the Gennadius Library since its opening in 1926. They are the items to which the call numbers BB 1226.3, 1226.4, 1226.5, 1226.6, 1226.7 copy 2, 1226.8q, and 1226.9q were assigned.

The second set, on the other hand, comes from a very late purchase by Gennadius. In April 1931, one year before his death, he bought one lot of Simonidis items at a sale of books. As he recorded in his Catalogue (see below), he purchased them without even inspecting the lot.[12] Their provenance is significant. The lot came from the last sale (April 1931) of the library of John Eliot Hodgkin (1829–1912), an engineer and collector who had been one of the English friends of Simonidis, or rather one of his supporters and patrons.[13] The new acquisitions arrived in August 1931 with the very last shipment of books to the Gennadius Library. They now have the call numbers BB 1226.68, BB 1226.68 copy 2, 1226.69, 1226.7 copy 3, 1226.7 copy 4. It should be noted that in this case as well, two items recorded in the 1931 catalogue are missing; they probably never reached the Library (see n. 25 below). This set includes some very rare publications by Simonidis, which it seems are found exclusively, or almost exclusively, in the Gennadius Library: *Ἤθη καὶ ἔθιμα τῶν ἀρχαίων Αἰγυπτίων κτλ.* (3 copies: BB 1226.68, BB 1226.68 copy 2, and BB 1226.69), *Μεταγραφαὶ αὐτόγραφοι κτλ.* (3 copies: BB 1226.68, BB 1226.68 copy 2, and BB 1226.69), and the 1854 Odessa editions of the *Αὐτόγραφα* (1 copy: BB 1226.69)[14] and the *Σύμμιγα* (3 copies: BB 1226.7 copy 2, BB 1226.7 copy 3, and BB 1226.7 copy 4).

We must leave BB 1226.7, which contains a further copy of the "Odessa edition" of the *Σύμμιγα*, aside because it is difficult to say where it actually comes from. This

10. An edition of Simonidis' *Kefalleniakà* will be published shortly by M. R. Acquafredda (Bari, Edizioni di Pagina).

11. The book is not recorded in the manuscript catalogues of Georgios Gennadius' personal library, which are likewise preserved in the Gennadius Library (F 146–149).

12. This was also emphasized by Masson (1993a, pp. 9–10).

13. Most of Simonidis' extant papers come from the bequest of Hodgkin's papers to the British Museum and are now in the British Library. I will try to explore the connections between Simonidis and Hodgkin in another paper.

14. Another copy of the "second edition" of the *Αὐτόγραφα* is in fact held by the Bibliothèque Nationale, Paris (J 6227).

item is not recorded in the Catalogues of Gennadius and moreover bears a puzzling handwritten dedication by Simonidis to the National Library of Athens.[15]

To sum up, a schematic overview of the "Simonideia" which incontestably come from Gennadius' private collection follows:

First Group (acquired before 1923):
BB 1226.3
BB 1226.4
BB 1226.5
BB 1226.6
BB 1226.7 copy 2
BB 1226.8q
BB 1226.9q

Second Group (purchased 1931):
BB 1226.68
BB 1226.68 copy 2
BB 1226.69
BB 1226.7 copy 3
BB 1226.7 copy 4

As already mentioned, the very last installment of books sent by Gennadius to Athens was accompanied by a supplement to his typewritten Catalogue which also included a comprehensive note about Simonidis and his career. This is not the rule in Gennadius' Catalogues; on the contrary, Simonidis is one of the very few authors to which Gennadius devoted a note. It therefore offers something of a clue to the special interest that Gennadius had in Simonidis. The first record of this interest is in the preface that Gennadius wrote in 1915 for Dowling and Fletcher's *Hellenism in England*. In it Gennadius discussed the connections between Simonidis and the sham Prince Demetrios Rhodocanakis. According to Gennadius, Simonidis had a relevant part in the forging of the documents with which Rhodocanakis supported his claims.[16]

Gennadius had in fact already appended a brief note on Simonidis to the end of his list of "Simonideia" in Vol. 3 Part 2 of his *Catalogue of Greek Classics* (p. 71),

15. I can only conjecture that, if it came from a Gennadius, it had been sent to Gennadius' father, as he was one of the founders of the National Library of Athens. We should note that this title is not included in the few Simonidis items kept in the National Library at Athens.

16. Dowling and Fletcher 1915, pp. 41–42, 48. Gennadius is the only source connecting Simonidis to Rhodocanakis' impostures. He repeated the assertion in 1923, in the note reproduced below, and also collected a considerable number of documents (books, pamphlets, catalogues, etc., which are now in the Library) concerning Rhodocanakis, including the extraordinary dossier put together by Legrand (1895) to expose the deceptions of the false prince.

completed in 1923. This note provides an early indication of his intention to build up a complete collection, or at least the fullest possible collection, of "Simonideia," though some titles would continue to evade his grasp:

"The above 16 items are all very rare and constitute an almost complete set of the Author's publications. He himself gives (on the vo. of the 2nd. l. of No. 5383) a list of 42 works of his.[17] But it is suspected that some are imaginary publications intended to support the claims made in his forgeries. I have ascertained, for instance, that No. 7, "Ἡ πρὸς τοὺς ἐξ Ἑβραίων πιστοὺς Ἐπιστολὴ τοῦ Ἀποστολικοῦ πατρὸς ἡμῶν Βαρνάβα", which purported to have been issued in Smyrna in 1843, was (as the copy I saw betrayed), printed in England at about 1860[18] in order to support certain claims of Prince Rhodocanakis (see Biographies Catalogue No. 43–57) who was an intimate friend of his, and whom he has schooled in the art of inventing, in like manner, non extant publications. The only other work of Simonides of which I saw a copy in the library of the late Sir James Donaldson, Principal of St. Andrews University, was this: -

Διοκλέους Δαμόρου τοῦ Καρυστίου ἡ περὶ ὑγιεινῶν ἐπιστολὴ καὶ Τρυφίλου Πραξιάδου Διδ. τῆς φιλος. καὶ καθιεροῦται τῷ Κυρίῳ Ἰωάννῃ Λύδδῃ, ἀνδρὶ φιλτάτῳ λίαν καὶ εἰς τὰ μάλιστα φιλομούσῳ. Ἐν Λονδίνῳ 1865. -16o., 8+15 p. No printer's name but evidently from Clayton's press, whose types I could well recognise."[19]

Finally, the document most relevant to Gennadius' interest in Simonidis is reproduced here. It is the extensive note from the Catalogue of 1931,[20] which is a brief but precious assessment of the life and career of Simonidis that shows how intriguing Gennadius found him. We have already referred to this note above, as it contains a detailed description of the books that Gennadius had just purchased.

C. THE SIMONIDES FORGERIES

1640. The appendix to the third section of my Catalogue of Greek classic literature gives a list of the publications of Constantine Simonides, the notorious forger of Greek *MSS*. (Nos. 5368–5384). That collection of seventeen items is, as far as I know, the completest extant. And it may be appropriate and convenient to add here a brief account of the man and his exploits. Simonides, in his adventurous ca-

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17. See n. 2 above.

18. As a former librarian noted in the margin of this page, Gennadius' statement is complicated by the fact that part of the pamphlet had already been published at Smyrna in the *Ἀστὴρ τῆς Ἀνατολῆς*, August 1, 1843 (no. 1 in the List above).

19. Donaldson's library was bequeathed to the University of St. Andrews, but I have not so far been able to obtain any information from the Library there. Gennadius omitted some words of the title after Πραξιάδου: Ὑλλαριμέος λείψανα. Ἐκδίδονται δὲ ὑπὸ Κ. Σιμωνίδου. Other copies of this pamphlet survive in the Bodleian Library, Oxford (I Delta 598, with the handwritten dedication by Simonidis to William Bollaert), and the University Library at Strasbourg (C.121.362).

20 *Sixth Instalment of Accessions to The Gennadius Library provisionally catalogued according to subjects. No. 1615–2161, and Index of Names. Whitegates, August 1931*, 8–18 (no. 1640).

reer, visited many lands, and his various publications (always issued in few copies) marked his roaming footsteps from Athens and Constantinople, to Mount Sinai, and to the monasteries of Athos; also to Moscow and | Odessa, and thence to Vienna, Leipzig, Paris and London, with visits to Oxford and to Manchester. [From his dated letters he seems to have been in the island of Lemnos on July 1839. He must have studied in Athens, and have begun publishing there from 1847 to 1850. In Mount Athos he arrived in October 1851, in Alexandria in January 1852, and in Sinai in April of the same year, returning to Alexandria and Cairo in May and August 1852. We next hear of him in Moscow in September 1853, and in Odessa in January 1854; and again in Moscow in August 1857. In London he was in 1853, in Leipzig in 1856, and in England (London, Liverpool and Manchester, the centers of Greek Communities) at times from 1858 to 1864].[21] There is some record of him in the *Encyclopaedia Britannica*. In the article on Henry Bradshaw it is stated that Bradshaw "had a share in exposing the frauds of C. Simonides who had asserted that the Codex Sinaiticus, brought by Tischendorf from the Greek monastery of Mount Sinai, was a modern forgery of which he was himself the author. Bradshaw exposed the absurdity of these claims in a letter to the *Guardian* (January 26, 1863)."[22] Much to the same effect is recorded under O. H. Coxe the English Librarian, who published a | *Report on the Greek Manuscripts yet remaining in the Libraries of the Levant*, London 1858. The late Sir Frederick Madden, Keeper of the *MSS*. in the British Museum, had much to do with the exposure of Simonides, as related by J. A. Farrer in *Literary Forgeries*, 1907. But the personality and appearance of Simonides is best described by the Comte de Marcellus, in *Épisodes littéraires en Orient*, Paris, 1851. He describes him as taciturn, gloomy and suspicious, dressed always in black. He testifies to the sedentary and industrious life led by him, and also to his indifference to gain, and expresses his belief that during the whole time he was in France he made no attempt to sell any of his *MSS*.[23] But when he went to Germany and settled at Leipzig, his mind, or his habits, underwent a change. He was not only himself suspicious, but the cause of that suspicion was aroused in other men. "He forged a palimpsest – not an easy thing to do – which is preserved in the Imperial Library at Vienna."[24] Of his friend and disciple Rodocanachis (of Manchester), for whom he invented a whole princely genealogy, mention is made in the appendix referred to above.

Such, in brief, was this extraordinary man, of whom it may be said that he practiced his marvellous dexterity as a calligraphist, not so much for gain, as for the |

21. This addition was inserted by Gennadius at the bottom of p. 9 of his Catalogue.

22. The affair was recalled by Prothero (1888, pp. 92–99), one of Bradshaw's biographers.

23. I was not able to find any reference to Simonidis in *Épisodes littéraires en Orient*, but the description quoted by Gennadius matches the one given by Marcellus in a letter to *L'Athenaeum Français* (February 23, 1856, 156–157) reproduced by Masson (1994, p. 377).

24. The reference is to the palimpsest of the *Shepherd of Hermas* now in the National Library of Vienna (Suppl. Gr. 119), cf. Gastgeber 2001, esp. pp. 105–106.

satisfaction he felt in being able to hoodwink scholars much more learned than himself. For he was not a profound scholar, and while his palaeographic calligraphy was admirable, the texts he invented and then clothed with his penmanship, left him open to exposure by both Greek and foreign critics. Moreover he laboured under the presumption of most adventurers in underestimating the chances of detection, or of the probabilities of the actual facts cropping up. I heard the story of his discomfiture at Oxford, when one of the older Dons, when examining the *MSS*. offered by Simonides, first took up one of them, the most inviting, and carefully smelling it, layed it aside at one end of the table saying deliberately: "Fifteenth century." He then took up another, and submitting it to the same scrutiny, deposited it at the other end of the table declaring with a smile: "Nineteenth century", and so on through the whole lot of the goods offered, to the undoing of Simonides who, when exhibiting his wares, mixed his own fabrications with genuine *MSS*. which he had collected — by what means we can well imagine — during his visits to Greek monasteries. But he had overlooked the fact that his productions still exhaled the odour of the chemicals he employed in giving his parchments the appearance of age. The same thing happened at the British Museum, when, on his first visit, he offered documents all | of which Sir Frederick Madden rejected as spurious; but on the day following he submitted another lot the whole of which was acquired for the nation as genuine.

Many such incidents, and indeed the whole guilt and immorality of Simonides's traffic in literary products, the proprietorship of which could not be established as avowable and honest, were passed in significant silence, and were not even for a moment considered by the public officials, who were primarily concerned with what genuine Greek *MSS*. they could choose out of offers made possible only by purloinment and deliberate fraud. These public Museums are now the custodians and expositors of the fruits of his dishonesty and theft. But the Gennadeion Library can avow openly how it came by the collection of its Simonidea, – both those already catalogued, and the important accessions just acquired. Of these I will now give some account.

On the two last days of the month of April just lapsed Messrs Hodgson, of 115 Chancery Lane, disposed by public sale of the Library of John Hodgkin of Three Mile Cross, Reading. Lot 478 of the sale Catalogue read as follows:

" Simonides Opuscula. Facsimile of a purported Original Greek MS. with A. L. s. from J. A. Farrer, author of *Literary Forgeries*. Morocco, t. e. g. n. d. &c. 6 small | folio vols. With a Dissertation on Hieroglyphic Letters, 1860".

This rather muddled description sufficed to convince me of the importance of the lot offered, and without inspecting it, I had the lot purchased for me. It now forms a material addition to the collection already in the Library. Let me go minutely through the items referred to in the Lot.

1640. A. – The "Dissertation" is a duplicate of No. 5373 of our Catalogue of Greek Classics. Another item contained in the Lot but not mentioned therein is a duplicate

of No. 5371, identical in pagination and other respects, but with what appears to be an earlier title page, as follows:

> Β. – Νικολάου τοῦ ἁγιωτάτου Ἐπισκόπου Μεθώνης λόγος πρὸς τοὺς Λατίνους περὶ τοῦ Ἁγίου Πνεύματος, ὅτι ἐκ τοῦ Πατρὸς, οὐ μὴν καὶ ἐκ τοῦ Υἱοῦ ἐκπορεύεται. Πρῶτον ἤδη ἐκδιδόμενος ὑπὸ Κωνσταντίνου Σιμωνίδου διδάκτορος τῆς Φιλοσοφίας. Ἐν Λονδίνῳ τύποις Γιλβέρτου καὶ Ῥιβινγτῶνος, ,αωνη' (1858).[25]

It is the copy presented to John Hodgkin and bears this inscription: "Τῷ Κυρίῳ Κυρίῳ Ἰωάννῃ Ε. Χοδγκινίῳ Σιμωνίδης φιλίας εἰλικρινοῦς μικρὸν δῶρον, τῇ 2 Δεκεμ. 1860".

C. – To Hodgkin is also addressed a short undated Autograph Letter from Farrer returning to him some of Simonides' *MSS* and tracings, which Farrer apparently utilised in | his work on *Literary Forgeries*.[26]

These two facts point to friendly and close relations between Simonides and Hodgkin, who was an eminent Lawyer, a Quaker in persuasion, and whose library shows a love and tendency to what is strange and uncommon. He had evidently befriended Simonides and purchased more than one copy of his productions. Most of these, I have met with here for the first time. They are all lithographed from Simonides' beautiful handwriting on the one side only of very thick paper of brownish or blueish tint.

D. – A small Fo. volume bound in brown morocco gilt and lettered "Simonidis Opuscula".[27] This vol. contains the following dissertations:

> α'. Σπουδαῖον ὑπόμνημα περί τοῦ τῶν ἓξ καὶ ὀγδοήκοντα ἀπογράφων τῶν ποιμενικῶν γραφῶν τοῦ ἀποστολικοῦ Πατρὸς Ἑρμοῦ, υἱοῦ Ἀσυγκρίτου τοῦ Λαοδικέως, καὶ περὶ τῶν μονῶν ἐν αἷς ὑπῆρχον ἀποτεθησαυρισμένα, συντεθὲν παρὰ Κωνσταντίνου Σιμωνίδου τοῦ διδάκτορος καὶ ἱππότου, καὶ ἀποσταλὲν

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25. The first two items in this description are not in the Gennadius Library and their accession is not recorded anywhere.

26. The letter is pasted onto the front endpaper of the volume bearing the call number BB 1226.69 and containing the works described just below under D. Here is the text of the letter from Farrer to Hodgkin: "50, Ennismore Gardens, Prince's Gate. / Dear Mr. Hodgkin, I am leaving all the papers I took away the other day, except the curious uncial tracing, which seems to be from the Shepherd of Hermas. This I am anxious to compare at the Brit. Museum / with Tischendorf's Facsimile of the same at the end of his Codex. I expect your volume of Lithograph letters contains a treatise by Simonides on Αγιογραφια, on the Church Art of Mt. Athos. A letter I found / from Alexander Sturzas (at least I think he is meant by A. S. S.) is dated from Odessa, April 14, 1852, and acknowledges the receipt of it. If so, the presumption is that the other letters were really also lithographed about that time. My arrangement of the papers is quite [*a word was probably left out*], but will, I hope, / facilitate reference for future use, should such ever be required. Yours very truly J. A. Farrer».

27. BB 1226.69 (containing nos. 11–15 of the List).

τῷ Παναγιωτάτῳ καὶ Σοφωτάτῳ Πατριάρχῃ Κωνσταντίῳ τῷ Πρώτῳ, ᾧ καὶ καθιεροῦται ὑπὸ τοῦ πρώτου αὐτοῦ ἐκδότου Καλλινίκου Ἱερομονάχου τοῦ Θεσσαλονικέως, ἅμα δ᾽ αὐτῷ καὶ πάντα τὰ λοιπὰ τὰ συνεχόμενα σεβασμοῦ ἕνεκα. ‘‘Μὴ τὰ ἀρέσκοντα, ἀλλὰ τὰ ὠφελοῦντα λέγε’’.

Ἐν Μόσχᾳ τῇ κ′ τοῦ μηνὸς Αὐγούστου, ἔτους ΑΩΝΓ′. (1853) (22 leaves).|

β′. Κωνστίνου (*sic*) Σιμωνίδου διδάκτορος καὶ ἱππότου Μεταγραφαὶ αὐτόγραφοι ἐκδοθεῖσαι ἐν Μόσχᾳ λιθογραφίᾳ, τῷ ,αωνγ′ ἔτει, ὑπὸ Καλλινίκου Ἱερομονάχου τοῦ Θεσσαλονικέως, καὶ καθιερωθεῖσαι τῇ ἱερᾷ σκιᾷ τοῦ ἀοιδίμου Βενεδίκτου τοῦ Σιναίου, τοῦ παιδείᾳ καὶ ἀρετῇ κεκοσμημένου παντοίᾳ. (t. p. and 5 l.)

γ′. Κ. Σιμωνίδου τοῦ διδάκτορος καὶ ἱππότου Σύμμιγα, ἐκδοθέντα ὑπὸ Καλλινίκου Ἱερομονάχου τοῦ Θεσσαλονικέως καὶ ἀνατεθέντα τῷ φιλτάτῳ αὐτοῦ Σίμωνι, τῷ τοῦ συγγραφέως φιλοστόργῳ πατρὶ, ἀνδρὶ καλῷ κἀγαθῷ καὶ τῆς πατρίδος κοινῷ εὐεργέτῃ.
Ἄριστος ἡδονὴ ὁ τῶν σπουδαίων ἔρως. Τροφὴ γὰρ ἀθάνατος ἡ τούτων μελέτη.
Ἐν Μόσχᾳ. Μηνὶ Σεπτεμβρίου ἐν ἔτει αωνγ′ (t. p. and 27 l.)

δ′. Αὐτόγραφα τοῦ διδάκτορος καὶ ἱππότου Κ. Λ. Σιμωνίδου ἐξαχθέντα ἐξ ἐπιστολῶν καὶ ἑτέρων αὐτοῦ ἐγγράφων, καὶ περιέχοντα ποικίλην ἀρχαιολογικὴν καὶ ἱστορικὴν ὕλην λίαν σπουδαίαν, ἅπερ καὶ ἐκδίδονται αὐτογραφίᾳ ὑπὸ Καλλινίκου Ἱερομονάχου τοῦ Θεσσαλονικέως τῇ ἀδείᾳ τοῦ συγγραφέως, καὶ Κωνσταντίνῳ τῷ Α′ πρώην Κωνσταντινουπόλεως πατριάρχῃ, ἀνδρὶ σοφῷ λίαν καὶ παντοίᾳ ἀρετῇ κεκοσμημένῳ | εἰς εὐγνωμοσύνης ἀϊδίου τεκμήριον πανευλαβῶς καθιεροῦται ὑπὸ τοῦ ἐκδότου καὶ ταπεινοῦ αὐτοῦ θεράποντος.
Ἔκδοσις δευτέρα. Ἡσίοδος ἐν Ἔργοις καὶ Ἡμέραις, 291
Ἐν Ὀδησσῷ τῷ ,αωνδ′ Ἰανουαρίου α′ (t. p. and 15 l.)

ε′. Ἤθη καὶ Ἔθιμα τῶν ἀρχαίων Αἰγυπτίων ἐξαχθέντα ἐξ ἱερογλυφικῶν μνημείων καὶ κυρίως ἐκ τοῦ ἀγάλματος τοῦ Ἀρχιερέως τῶν Διοσπολιτῶν ψωμμαχούθωρος, ὑπὸ τοῦ διδάκτορος τῆς φιλοσοφίας καὶ ἱππότου Κωνσταντίνου Σιμωνίδου, καὶ πρὸς τὸν αὐτοῦ προστάτην Ἀλέξανδρον Σκαρλάτον Στούρτζαν, τὸν μυστικὸν Σύμβολον τοῦ ἀοιδίμου αὐτοκράτορος παντῶν (sic) τῶν Ῥωσσιῶν Ἀλεξάνδρου τοῦ πρώτου, καὶ Νικολάου τοῦ πρώτου, γραφέντα καὶ σταλέντα, ἐκδοθέντα δὲ πανομοιοτύπως ταῦτα τε καὶ ἄλλα σὺν τούτοις τοῦ αὐτοῦ ἀνδρὸς φιλολογικὰ ἔργα λίαν σπουδαῖα ὑπὸ Καλλινίκου Ἱερομονάχου τοῦ Θεσσαλονικέως καὶ ἀνατεθέντα τῷ αὐτῷ τοῦ Συγγραφέως προστάτῃ Ἀλεξάνδρῳ Στούρτζᾳ τῷ κλεινοτάτῳ καὶ πάσης Ἑλλάδος εὐεργέτῃ καὶ μουσῶν μουσηγέτῃ, εὐγνωμοσύνης ἕνεκα.
‘‘Εὐτυχεῖς οἱ ὑπὲρ τῆς ἀνθρωπότητος ἐργαζόμενοι’’
Ἐν Μόσχᾳ, ἐτει Σωτηρίῳ ,αωνγ′ (1853) μηνὸς Αὐγούστου 11 / (t. p. and 8 l.)

E and E[bis]. – Two small Fo. vols. bound alike in brown calf, and containing a copy each of the Dissertations δ′, ε′, α′, and β′ of the preceding volume,[28] with this difference, that the δ′ Dissertation is here said to be first issued in Moscow in 1853, instead of the second, issued in Odessa in 1854. The quotation also is from the Iliad, N 729–733, instead of Hesiod. There is also some difference in the ornamental handwriting of the title page; but the text of the subsequent 15 leaves is identical.

F and F[bis]. – Two small Fo. vols. bound alike in half calf, and containing each a copy of the Dissertations γ′ of the "Opuscula" volume,[29] but with some difference in the text, the title being marked: "Ἔκδοσις δευτέρα ἐπηυξημένη", issued, not at Μόσχᾳ, but ἐν Ὀδησσῷ, ἐκ τῆς Λιθογραφίας Βράουνος ἐν ἔτει ,αω54 (*sic*) μηνὸς Ἰανουαρίου εἰκοστῇ πρώτῃ. (t.p. and 31 l.).

(No. 5384 of our Catalogue of Classics seems to be another copy of this).[30]

At l. 14 of this vol. is the text of a poem entitled Ὁ παράξενος Κακοήθης, of which the 100 lines all end in – αζει:

Ὅ, τι πέρνει νὰ χαράζῃ
Ἀρχινῆ νὰ ἀλαλάζῃ |
Καὶ τὸν κόσμον νὰ τρομάζῃ
Πλὴν κἰ ὁ ἴδιος ταράζει
Καὶ τὰ ῥοῦχα του τινάζει, &c.

and Simonides adds that the Author of these humorous lines was: I. P. Νερουλλος· "σατηρίζει δὲ διὰ τοῦτου Ὑπουργὸν τινα τῆς ἐποχῆς του εἰσέτι ἐν τῇ ζωῇ ὄντα. Πιστεύω δὲ ὅτι τὸ παρ᾽ ἐμοὶ σωζόμενον χειρόγραφον ἐστὶ τὸ τοῦ ποιητοῦ αὐτόγραφον". Many more remarks of equal interest might be added to each of the items here described. But it is time to return to the main purpose of this list.

It can be said, in conclusion, that the connections between the forger and the bibliophile have turned out to be much closer than expected. Exactly why Gennadius decided to include a collection of the rare publications of a notorious counterfeiter and swindler within the "grand design" of his great Greek library remains unclear. In fact, Simonidis' name had probably been familiar to Gennadius since the time when he was still living with his family: we have seen that his father possessed at least one book by Simonidis. Gennadius' interest was probably rekindled in the years of his youth, when he first arrived in London at the beginning of the 1860s and began to work in a Greek import-export firm. That was a time when Simonidis was popular, and certainly well known in the Greek communities of England.

28. BB 1226.68 and BB 1226.68 copy 2 (each containing nos. 10–13 of the List).
29. BB 1226.7 copy 3 and BB 1226.7 copy 4 (each containing no. 16 of the List).
30. The reference is to BB 1226.7 copy 2.

Gennadius' search for Simonidis' books went on until the very last years of his activity as a book-collector. In the meantime, Gennadius had also tried to get his hands on the books that made up Simonidis' personal library, the tools with which he worked. He in fact managed to obtain one of them and today it is the only book from Simonidis' library in the Gennadius Library: a copy of the *Hieroglyphs of Horapollo Nilous* by Alexander Turner Cory, published in London in 1840. It bears a few autograph notes of the owner and a beautifully handwritten *ex libris*: Καὶ τόδε Κ. Σιμωνίδου | ἐν Λονδίνῳ 1854 Απριλ. 6/18.[31]

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31. The book was used by Simonidis for his own work *Concerning Horus of Nilopolis* (no. 8 in the List above).